

11-16-2009

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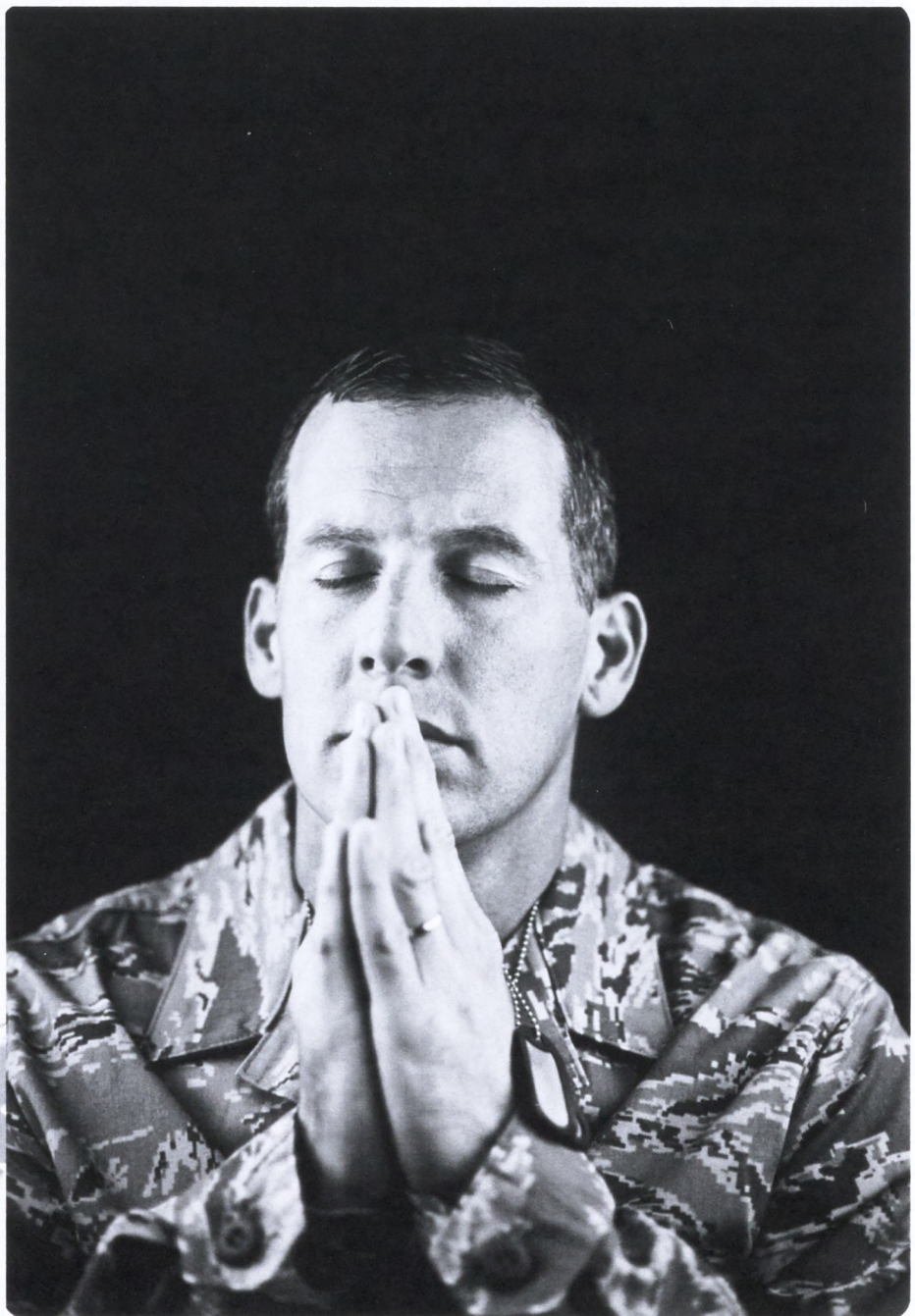
## Heading Back into Battle

### A Chaplain's Story

REFLECTION BY DANA MICHAEL KRULL

*T*hose who have seen war firsthand know that it is a most tragic consequence of humanity's fallen existence. After all, what could be worse than people who are made in God's image destroying one another? My experience as a young rifle platoon leader in Iraq in 2003 quickly stripped me of any notion that war is somehow glorious and noble: I discovered instead that it is ugly, brutal, unforgiving, and terribly stark.

*Please see BATTLE on page 4*





How do we tell the truth about the incompatibility of the violence of war and Christian love?

How do we detach ourselves from an American worldview for long enough to allow a Christian worldview to shape the way we think about the American use of military force in Iraq and Afghanistan?

How do we do both of those things while still honoring the bravery, courage, and self-sacrifice of the men and women of our armed services and affirming the call God has placed on their lives?

I, a Christian almost-pacifist, recently spent three years ministering to young adults less than five miles from a military base that is larger than Rhode Island. I prayed and cried with men who returned from combat

haunted by what they had seen and done. I comforted wives who didn't know how they were going to survive another seven-month deployment. I struggled with those questions as I ministered to people whose daily lives were affected by war. They are questions that require the utmost care.

As much as I struggle with those questions, I do not struggle with the conviction that as Christians we must speak truthfully about war, specifically the wars in Iraq and Afghanistan. I do not struggle with the conviction that faithfulness to the gospel compels us to speak in love against war. To paraphrase Stanley Hauerwas, the Church is an alternative to war. The world's story is one of violence, but the gospel tells a better story.

Iraq War veteran Jake Diliberto writes in this week's SEMI that the Church has failed to seriously talk about war, and has instead been distracted by less important matters. That is the truth.

As Christians we must learn how to be peacemakers who speak lovingly and prophetically against the violence of war in a way that honors those who so bravely sacrifice for the sake of others. As I write this on Veterans' Day I am reminded that if we stand for peace in a way that dishonors those who serve, we are perpetrators of violence of a different kind. However, if we say we support our troops but don't contend for peace, our words lose their weight.

While our culture continues its love affair with violence, the gospel invites us to be peacemakers in word and deed. The gospel gives us a better story. Do we have the courage to tell it and live it?

-Brian Kiley,  
SEMI Editor



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**Letters to the Editor:** The SEMI welcomes brief responses to articles and commentaries on issues relevant to the Fuller community. All submissions must include the author's name and contact information and are subject to editing.

**Announcements:** Notices may be submitted to semi-ads@fuller.edu or dropped off at the SEMI Office on the 2nd floor of Kreyssler Hall above the Catalyst. They must be submitted by the deadlines printed below and not exceed 35 words.

**Advertisements:** Notices for events not directly sponsored by a Fuller department, office, or organization will be printed in the "Services" section and charged per word. All requests should be made through the Ads Coordinator.

### Ads Submission

Fall 10  
Winter 1

### Deadline

November 16  
November 23

## CHAPLAIN'S CORNER

## A Prayer for the Week

By PRISCILLA SIHN

헨리 나우웬의 기도예 대한 나눔을 통해 바쁜 학기 중에 다시 한번 여러분의 기도생활을 돌아보는 시간이 되길 바랍니다.

기도야말로 '꼭 필요한 것 한가지'이다. (눅 10:42)

기도의 삶에의 부름은 곧 상처와 필요의 그물에 걸리지 않으면서 이 세상 한 복판에 살라는 부름이다.

우리를 기도로 부르는 것은 우리를 찾으시는 하나님의 간절한 추구이다.

우리가 하나님을 원하는 것보다 하나님이 우리를 더 원하신다! 우리의 기도가 더 필요한 쪽은 누구인가? 우리인가 하나님인가? 하나님이다.

우리가 기도하지 않을 때 더 '고생하는' 쪽은 누구인가? 우리인가 하나님인가? 경외의 마음으로 그러나 두려움 없이 말하거니와 하나님이다. 하나님이시다.

기도는 삶이다. 기도는 우리 삶의 모든 부분에 스며든다.

I hope that some words about prayer from Henri Nouwen will guide your prayer life in the midst of this quarter.

Prayer is 'the only necessary thing' (Luke 10:42).

The invitation to a life of prayer is the invitation to live in the midst of this world without being caught in the net of wounds and needs.

It is God's passionate pursuit of us that calls us to prayer.

God wants us more than we want God!

So, who is more in need of our prayers: we or God? God is.

And who "suffers" more from our lack of prayer: we or God? I say it in awe but without fear: God does.

Praying is living. Praying pervades every aspect of our lives.



# A Response to the Escalation in Afghanistan

## A Statement of Peace for a Nation at War

OPINION BY JACOB DILIBERTO

While at war, one will see first hand the gruesome consequences of human sin in this world. The vile horror in a combat zone is indescribable. While in combat one sees things on a daily basis that no human being should ever see.

I recall seeing the dozens of dead Iraqis on the side of the road after an Improvised Explosive Device (IED) went off. I saw women who went home widows and children who went home fatherless after a firefight, and I saw systemic poverty in the region. I recall the homes we stormed into and searched. I recall the dead Marines and soldiers who went home in body bags. I recall asking myself if I was in a terrible dream, or if I was just a pawn in the greater United States empire. I debated whether this war was worth the cost that we Marines paid.

Seldom do I have the inclination to talk about war and rarely is war something people want to discuss in its entirety. My own experience recognizes that most civilians only want to listen to stories of heroic deeds soldiers perform while saving lives. I do not think most people want to know the realities of war—the human carnage or the non-heroic stories. My experience is that most people consider war a fulfilling fantasy that fills their hearts with childhood ideals of heroes.

The political influence of war is undeniable. Politicians use stern foreign policy as a vote-turning mechanism at the expense of our soldiers' lives. Instead of shedding tears in agony over deploying troops, our politicians, drunk with patriotism, monger for war. Returning veterans of war claim disabilities and go to the Veterans' Administration for care, but our churches fail to speak out against the systemic violence in our time. It is much easier for churches to remain silent.

Currently, Operation Enduring Freedom has turned into Opera-

tion Enduring Obligation and our churches welcome home soldiers from war while doing little to encourage serious theological and ethical reflection about the appropriateness of war. I have no explanation for this phenomenon, other than to recognize that it is easy to say, "I support the troops" and forget about the horrors of the wars that we send them to fight. Outside of seminary courses in Christian Ethics, Evangelicals have failed to have real critical discussions about the violence of our time.

Instead, gay marriage and abortion have consumed the attention

Church falls on all of us who claim the name of Christ. We have failed to see the trials of our time and we are the ones who deserve the blame for staying silent during these wars. Jesus commands his followers to be, "kind hearted as doves and thick-minded as serpents". The only message communicated in saying, "I support the troops", is a willingness to uncritically endorse US foreign policy, regardless of how just it is. That is hardly "supporting" our troops.

We have become blind to the injustice of war and ignored the atrocities of preemptive war. My ques-

tion to the Evangelical church is: will we abdicate our responsibilities to be peacemakers in an age of mongering for violence and occupation in Iraq and Afghanistan?

Or, will we engage in Caesar's courts and proclaim a prophetic call for peace?

I wonder if we (Americans) are aware of the crippling financial and human cost of these wars. \$6 billion per week is being burned in the Middle East, and by 2010 these wars will have cost the United States tax payers, \$4 trillion dollars. Additionally, these wars will have ruined thousands of lives. Just War Theory says that we must weigh the cost of a war against the potential good that can come out



of our churches and the Christian media. All too often the Church remains silent about health care, our mounting national debt, violence, and other pressing moral issues while shouting about other hot button issues that make for good sound bites. The Church must broaden its perspective. Specifically, it must preach and act against the terror of war.

Who is to blame for the silence of the Church? Do we leave the solutions up to God and then stay silent in the background? The weight of responsibility for the silence of the

Please see WAR at page 5



## Battle

*Continued from page 1*

At the same time, I have never been quite as alive as I was during those months when death could have come at any moment. It was in that darkness that I saw a deeper love at work in our platoon than in any other time or place in my life. For these reasons, I've longed to return to the battlefield, as strange or objectionable as that may seem to some of the folks who read this on our safe and serene campus.

More importantly, however, I find myself drawn back towards combat because of the call which God placed on my life in 2005. After suffering a heat stroke on a morning run at Fort Campbell, Kentucky, and nearly dying, my commanders wisely held me back from a second trip to the Middle East. Heartbroken at watching plane after plane full of my brothers and sisters going into harm's way while I stayed safe, I was left home with the difficult task of caring for my unit's families and the casualties who would (and did) return from the battlefield. During that long and gut-wrenching year I ministered to soldiers and their loved ones in some of the most difficult circumstances imaginable. It wasn't long before I discovered that I was a good infantry officer, but a much better chaplain. Simultaneously, our little church off the base was in between pastors and they asked me to preach a few times. When the new pastor arrived, he sensed my calling and helped me to discern a path forward into full-time ministry.

Three years after leaving active duty to begin the MDiv program at Fuller, I now find myself on the cusp of a likely deployment to combat in 2010, only this time as a non-combatant who will be armed only with the sword of the Spirit (and, thankfully, a chaplain assistant who carries a rifle). I wish I could tell you that after 14 quarters of classes, \$50,000 of tuition and fees, and countless papers on

all things theological, I have all the answers about God, war, and us. But I can't, and I'm not at all surprised that I can't. I chose to attend Fuller precisely because it would teach me how to think and ask the right questions, not what to think about a list of questions handed to me.

Don't get me wrong. My wife could tell you how seemingly every day I've lamented not "taking the blue pill"

*"If there's one thing I've learned about combat, both on the battlefield and the home-front, it's that all the things you think you know about God and the world can pretty much get thrown (or blown) out the window in the blink of an eye. I know that I'm far better equipped to help our troops wrestle with their deepest questions about God in the midst of the 'fog of war' thanks to Fuller's kaleidoscope,*

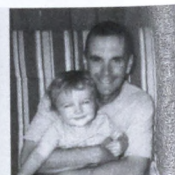
and going to a seminary that would tell me what I'm supposed to think and why. Many times I've felt like my calling would have been much easier that way. But if there's one thing I've learned about combat, both on the battlefield and the home-front, it's that all the things you think you know about God and the world can

pretty much get thrown (or blown) out the window in the blink of an eye. So, in the long run, I know that I'm far better equipped to help our troops wrestle with their deepest questions about God in the midst of the "fog of war" thanks to Fuller's kaleidoscopic community where asking questions is simply standard operating procedure.

All I really endeavor to know at this point in my journey is "Christ and him crucified" (1 Cor. 2:2) and that God has called me to take the Gospel to the soldiers and families of the United States Army. It has been these two things which have carried me through seminary, with all its dark nights of the soul. I am confident that it will be these two things that likewise get me through whatever the distant battlefields may hold for me in 2010 and beyond. The luxury of being a soldier is that you don't debate policy, you execute policy. When given an order, you salute and comply with it. Similarly, as a soldier in God's army, we are called to go where he directs and to do what he says, regardless of our own opinions. In my case this means being in uniform alongside the men and women who are carrying out our nation's foreign policy and sharing with them the good news of the God who created them, loves them, and wants to redeem them through his son.

In writing this article I tried for days to craft a nuanced essay which would brilliantly merge politics, tactics, and theology. Alas, all I could muster was this reflection that is built on the reality that the more I learn, the less I know. Fortunately, the one thing I know for sure is that God is calling me back to combat. Whether the present war is right or wrong, I will love the people who fight it and by the power of God's Spirit, I will serve them with the same love Christ has shown to me. **S**

Captain Dana Krull (4th year, MDiv) would like to talk to you if you have all the answers about God, war, and us.







Jake Diliberto (above, bottom left) is the founder of Veterans for Rethinking Afghanistan ([www.rethinkafghanistan.com/veterans](http://www.rethinkafghanistan.com/veterans)). Jake was a Marine Corporal who served in Iraq in both 2001 and 2003. Recently, Jake traveled to Washington, D.C. where he appeared on Larry King Live to debate with Pete Hegseth of Vets for Freedom (bottom right) ([www.vetsforfreedom.org](http://www.vetsforfreedom.org)), retired Gen. Wesley Clark (top left) and retired Gen. Barry McCaffery. During the debate Jake argued that without a change in policy the US could be in Afghanistan for a decade or more. Above left, Jake stands with other veterans who were in Washington, D.C. to lobby on behalf of Veterans for Rethinking Afghanistan.

## War

*Continued from page 3*

of it. The ever-escalating cost of these wars makes it clear that this element of Just War Theory is being ignored.

I puzzle about the lack of urgency to end the wars of our time. What has consumed our culture? Are we addicted to war? Are we in love with the fantasies of war and blind to the reality that these wars are horrendous? It appears we are.

*“I puzzle about the lack of urgency to end the wars of our time...Are we addicted to war?”*

The pertinent question of our time for Evangelicals should be: how do these wars proclaim the peace of Jesus?

Currently there are 250,000 service men and women deployed to Iraq and Afghanistan plus an additional 250,000 civilian contractors. Those numbers illustrate that as Christians we desperately need to

talk about peacemaking. And yet, it is likely that you will not hear a sermon in your church about peacemaking in the Middle East, or the cost of war, or violence. Worse yet, it seems that churches that do take a stand for peace often fail to speak truthfully about the failure of US peacemaking initiatives.

While our brothers and sisters in arms continue to die, and our tax dollars are being used to cause violence, I ask, “what do future Evangelical leaders think about the global War on Terror?” Is it even on our radar?

While these wars continue to be waged and thousands of people die on a daily basis due to poverty and religious fanaticism I beg this generation—our generation—the class-

mates we sit next to—all of us, to prophetically demand an end to the violence of our time and stand against the violence of our culture. The need is great and the choice is ours. Will we continue to allow ourselves to be deceived by idealistic notions of war, or will we be the new movement of Christian peacemakers that take direct action against the violence of our time? We, the students, staff, and faculty of Fuller Seminary have an opportunity to stand up and be a voice for peace. We have the opportunity to make sure questions of war and peace receive the attention they deserve in our churches. We have the opportunity to be peacemakers. Will we act, or will we stand idly by? **S**

Jake Diliberto (2nd year, MAT) is the founder of Veterans for Rethinking Afghanistan.





## "Afghanistan: The Other Side"

REFLECTION BY GARRY MAYHEW

Almost daily, as the war against the Taliban and Al Qaeda continues to intensify, our media bombards us with negative pictures and stories from Afghanistan. Despite the ongoing struggles of violence, large-scale corruption, and poverty that the Afghan people face, I have personally seen a much more positive side to the story.

I had my first opportunity to visit Afghanistan in June of 2003. While there I was deeply moved by the poverty and needs of the Afghan people. I was especially gripped by the realities facing Afghan youth—roughly 45% of the population was under the age of 14 and was growing up knowing only bloodshed and violence. In September of 2004, I returned to Afghanistan to work with Shelter Now International (SNI), a Non-Governmental Organization (NGO), in the Afghan capital of Kabul.

SNI began working with Afghan refugees in 1983 in Peshawar, Pakistan. Since then they have been involved in numerous projects aimed at assisting the people of Afghanistan. These projects include the

construction of houses, schools, clinics, bridges and wells, educational initiatives, such as literacy and health training, a dental clinic that also trains dentists and assistants, developing agricultural projects, such as saffron—a high cash crop that is an alternative to opium, resettling returning refugees, and English language and computer skills programs.

During my four years in Afghanistan, I was privileged to be a part of what God was doing to rebuild a country shattered by war. In 2001, it was estimated that 70-80% of Kabul was destroyed, mainly from the civil

war which broke out after Russia left Afghanistan. Since 2002, an incredible amount of reconstruction and development has taken place in Kabul and throughout Afghanistan.

Many Afghans have found hope thanks to both large-scale and grassroots projects. Today in Afghanistan there are schools and universities overflowing with students. Where the Taliban had previously banned all girls from being educated, now thousands walk hand-in-hand, bearing beautiful smiles, freely going to and from school. One



project I was involved in provided deaf students with life skills, education, and vocational training. Although some of these projects are small, I have witnessed lives being changed as students, for the first time, realize their value as they discover their gifts. After learning how to use a mouse and computer a young Afghan woman told me, "this is the first time in my life that I feel I am important."

Despite the many positive developments in humanitarian work that have taken place since 2001, challenges remain. Due to the ongoing conflict with the



Taliban, very little aid has reached the Southern and Eastern regions of Afghanistan. Although attempts have been made to work in these areas, aid workers have had to pull out due to lack of security. A report made by the Center for International Cooperation and the Overseas Development stated that 33 aid workers were killed in Afghanistan in 2008 alone. In order for the country to move forward there is a desperate need to bring aid and development into these areas.

A way for the humanitarian situation to improve is to continue to build up the Afghan National Army and police force to bring greater security in high risk areas, allowing entry for aid and development. These sorts of strategies can be effective, and they have been effective in cities like Jalalabad in Eastern Afghanistan, a city that has received very little aid since 2001. Recently, the Afghan National Army and United States forces have been able to secure this area, and as a result NGOs have been able to go in and begin projects assisting the Afghan people.

The majority of aid workers I have worked with favor the US and NATO troops having a presence in Afghanistan and feel they would not be able to continue their work without it. Additionally, an overwhelming

*Please see AFGHANISTAN at page 7*



## MOVIE REVIEW

REVIEW BY EUGENE SUEN

# North Korea in Cinema- *Deface* and *Kimjongilia*

Great art is not only an end in itself, but it also has profound social, political, and spiritual consequences. The Italian Neorealists of the 1940s- like De Sica and Rossellini- told humanistic tales about a war-torn Europe, focusing their lenses not on escapist, fantastical stories, but on the plight of ordinary people and the suffering wrought by injustices. The Chinese filmmakers of the Fifth Generation- a group of passionate filmmakers who graduated from the Beijing Film Academy in 1982- defied conventions and political oppression to tell stories of survival in China's tumultuous recent history. Zhang Yimou's *To Live*, Chen Kaige's *Yellow Earth*, and Tian Zhuangzhuang's *Blue Kite*, are just some of the prominent examples from this justly celebrated movement.

The same humanistic preoccupation extends to two new films that will be showcased Thursday, November 19, at 7:00 p.m. at Fuller's Travis Auditorium. The Reel Spirituality Institute, Fuller's think tank for theology and film, is presenting two award-winning masterworks that tackle the political situation in North Korea- John Arlotto's award-winning short *Deface* and N.C. Heikin's feature documentary *Kimjongilia*.

Writer and director John Arlotto, who will be attending the event, studied painting as a Fine Art major at Cornell University. After extensive exposure to Asian cinema, particularly the films of Zhang Yimou, he decided to switch medium and paint with light and images. *Deface*, his master's thesis at Pasadena's Arts Center College, tells the story of a North Korean man who, after being pushed to the edge by personal tragedy, vandalizes the state's propaganda posters as an act of rebellion. Though he is an American, Arlotto conducted extensive research on the notoriously brutal regime and shot the entire film with a Korean cast in authentic Korean dialect. His meticulous effort pays off in the form of an uncommonly realistic and potent film. With a mere twenty-minute running time, *Deface* is a poignant story about oppression, courage, and the power of art to awaken the conscience. Arlotto's fine arts skills are abundantly

clear- the film has the complex visual texture of a great painting, with its shot compositions and color schemes beautifully conveying the story's powerful emotion. *Deface* might as well have been the work of a Fifth Generation filmmaker- it knows how to use complex visual and melodramatic elements to tell universal stories about the human condition.

N.C. Keikin's documentary *Kimjongilia* represents a similar strand of filmmaking in an entirely different genre. Nonfiction filmmaking is often associated with either the type of straightforward journalistic documentaries one would see on television, or the more gimmicky, personality-driven films like the ones by Michael Moore and Morgan Spurlock. *Kimjongilia* is strikingly original in its attempt to tell the stories of North Korean defectors through interviews, experimental techniques, and traditional Korean art. The film features survivors of the North Korean regime as they share harrowing stories of oppression and escape. Moreover, the film provides a glimpse into the surreal environment that persistently fosters mass delusion about the divine benevolence of the state's brutal dictator. The film personalizes pressing humanitarian issues that, for many outside of Asia, are mere afterthoughts on cable television news.

Together, these two films represent potent examples of contemporary humanistic filmmaking. Come and join us at this special event this Thursday evening at Travis Auditorium. In addition to John Arlotto, *Kimjongilia* producer Kenny Saylor will be in attendance, along with veteran journalist Mark Niu, who has twice traveled to North Korea. This is a can't miss opportunity to see great works of cinematic art and to witness what is happening in North Korea. Hear the cries of the oppressed as we open our eyes to their suffering. **S**

Eugene Suen, is the co-director of Fuller's Reel Spirituality Institute. He writes bi-weekly film reviews for the SEMI.



## Afghanistan

*Continued from page 6*

percentage of Afghans also favor the presence of US and NATO forces. A poll conducted by the BBC in 2009 surveying Afghans in all 37 provinces of Afghanistan stated that 71% of Afghans either supported or strongly supported the presence of United States military forces in Afghanistan ([http://news.bbc.co.uk/2/hi/south\\_asia/7228649.stm](http://news.bbc.co.uk/2/hi/south_asia/7228649.stm)). One of the biggest fears Afghans have is US and NATO troops abandoning them,

allowing the Taliban to once again take over the country.

I am thankful to have witnessed many positive developments that have taken place and continue to take place in Afghanistan. Although there are still many challenges to overcome I continue to put my faith in a God who hears the cries of the broken and I pray that we as God's people would continue to contend for his kingdom to be made known in Afghanistan. **S**

Garry Mathew thinks that you should talk to your travel agent (or missions pastor) about visiting Kabul. It's lovely.



HAVE SOMETHING TO SAY?

CONTRIBUTE TO **THE SEMI**

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[semi-editor@fuller.edu](mailto:semi-editor@fuller.edu)



## FULLER HAPPENINGS

**FIRST AME STORY WITH "CHIP" MURRAY** African American Church Studies Program presents Cecil L. Chip Murray, former pastor of First African Methodist Episcopal Church (FAME) who now serves as the John R. Tansey Chair of Christian Ethics in the School of Religion at the University of Southern California, on November 16 at 3:00 p.m. – 5:00 p.m. in Payton 102.

**RUMMAGE SALE** Come shop for treasures at the Fuller Rummage Sale, Saturday, November 21, 8:00 a.m.–12:00 p.m., 250 N. Madison parking lot. Vendors needed, \$5/table. For more info, contact 626.584.5680.

**HAVEN HOUSE CHRISTMAS SUPPLY DRIVE** sponsored by ASC Committee for Women & Gender. Need gifts for children's Christmas party and general supplies for women and children survivors of abuse, now through end of quarter. Collection basket and items needed list in ASC Office in Catalyst. Contact Ashleigh at ashrebg@gmail.com for specific needs.

**HOSPITAL CHAPLAINCY OPPORTUNITY FOR MDIV STUDENT** Looking to do a ten-week Hospital Chaplaincy (FE546) to fulfill your FE2 internship requirement? Glendale Adventist in Glendale, Providence St. Joseph's in Burbank, Northridge Hospital in Northridge,

Providence Tarzana Medical Center in Tarzana, and VITAS Hospice are currently accepting applications for the Winter 2010 Quarter. It is important to apply early since the interview process and other pre-internship requirements take 3-4 weeks, and the openings are competitive. Please stop by the Field Education Office as soon as possible to get more information and pick up applications.

**TICKETS TO AMUSEMENT PARKS** Student Life and Services sells discounted tickets to Disneyland (One park \$66 adults, \$58 children), Legoland (\$45), Seaworld (\$53 adult, \$47 children, 2<sup>nd</sup> day free) and Universal Studios (\$49 one day, \$68 annual pass). Purchase your tickets (cash or check only) at our office on the 2<sup>nd</sup> floor of Kreyssler Hall (above the Catalyst) For more info, call 626.584.5435.

### CHINESE STUDENT FELLOWSHIP (CSF)

10a.m.-11a.m., Thursdays in the International Students Concerns Committee Room (above the ISO Food Bank garage, behind Taylor Hall.) For more info, contact Teng-Kuan Ng at tengkuan\_ng@fuller.edu.

**CHRISTMAS SOCIAL REMIXED** Monday, December 14, 6:30 p.m. at Payton 101. Hosted by Asian American Theological Fellowship (AATF) & African American students. Dr. Watkins will speak on Christmas & racial rec-

onciliation. Soul food & Hawaiian BBQ for dinner. Songs, spoken word & more. Contact aatf.fuller@gmail.com for more info.

**CHILDREN AT RISK** Tuesday, November 17, 12:00 p.m. – 1:30 p.m. at Payton 101. Meet the Children @ Risk Team. View and discuss a film clip. Refreshment provided. Sponsored by: Children at Risk Student Group. More info: children.at.risk.team@gmail.com

## ANNOUNCEMENT

### Ministry Enrichment Seminars from Field Education

Contact: Parimal Roy  
626.584.5595, fe-advisor2@fuller.edu

### Legal Issues in Church Counseling

Presenter: Mr. Dennis Kasper  
Thursday, November 19 3:00 p.m.–5:00 p.m. Conference Room 220

## ANNOUNCEMENT



## ALL SEMINARY CHAPEL

### STEP INTO FORGIVENESS

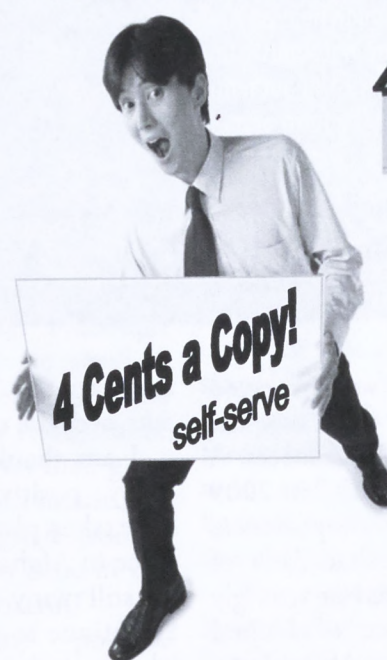
Roberta R. King, Associate Professor of Communication and Ethnomusicology  
Featuring AFRIZO GOSPEL CHOIR from Nairobi, Kenya

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